

The New Ealing Review

Pesach 2014/5774



חג פסח שמח



Ealing Synagogue

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Editorial

The New Ealing Review is what it says on the can—a review of Ealing Synagogue’s activities since the previous edition. In this issue, we have included excerpts from various events that have been held either in our synagogue hall or outside, divrei torah and other articles that we hope will be of interest to you.

Of course, Ealing Synagogue’s main responsibility is to be a centre of prayer and communal activity. Everyone is welcome to attend services in the synagogue on Shabbat and festivals. We even have some “minyan-aires” - those people who attend every single minyan! A commendable feat.

Over the next few months we hope to put on more events for the community, some of which are listed at the back of the magazine. Details of these events will be announced nearer the time.

Ealing Synagogue will also have a website and at the time of writing this, we are hoping that it will go live before Pesach. It will be a work-in-progress, continually being updated, improved and revised. The website address will be www.ealingsynagogue.com.

If anyone would like to help to arrange activities or events or even write an article for the magazine or newsletter, in the first instance please contact Marianne Temple.

Wishing you and your families Chag Pesach Kasher v’Sameach.

The New Ealing Review Committee

Marianne Izen, Ella Marks, Helen Mars, Ben Kosky, Isabel Kosky, Marianne Temple



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CHAIRMAN'S OVERVIEW

Community Life in Ealing

By Stephen Hirst

A few days ago my eye was caught by a book, "The Jewish Spirit". I had not looked at it for a long time. A present from friends, it is a large volume full of wonderful pictures beautifully reproduced. A wide range of Jewish artists is represented, including Chagall, Kitaj, Holzhandler, in addition to images of ancient artefacts such as coins, cooking pots, Haggadot. However, as one reviewer says, for a coffee table book, unusually, it contains much good writing.

It is a compilation of stories. In the introduction to those under the heading Community, the editor, Ellen Frankel, writes: *'If family is the keystone of Jewish culture, the community is its foundation. For to live as a Jew requires living in community'*. She goes on to quote the Talmudic teaching *kol yisrael arevim zeh-la-zeh* i.e. all Jews are responsible for each other. The stories illustrate that principle.

It is so with our small but active Ealing Synagogue. I feel we do try to "not only talk the talk but walk the walk" of community life. As Chairman I continue to be grateful for all the efforts made by the members who work so hard in maintaining our communal life, for the benefit of those with and without the Ealing Synagogue membership.

We are of course part of the wider community. We often find ourselves "schepping nachas" in respect of the work done by our members and former members, now moved away, who continue to make a contribution beyond Ealing. We are part of the wider institutions of Judaism. The most significant for us is the United Synagogue, which remains an anchor in what can be difficult times. This is even if, on occasion, we found ourselves in friendly, but sometimes stimulating, discussion with them.

A month or so ago the US launched what is described as a landmark strategic review. Steve Pack, the president, and Marc Meyer, the strategic review lead, have written to say "Through the review, we are seeking to understand where we are as a community, identify the challenges we face, and establish a clear view of where we can be in five, ten and fifteen years. This is an important and unique opportunity to shape the future of our community." (Odd how my eye was drawn to the chapter on community, in *The Jewish Spirit*, on receiving the email about the review).

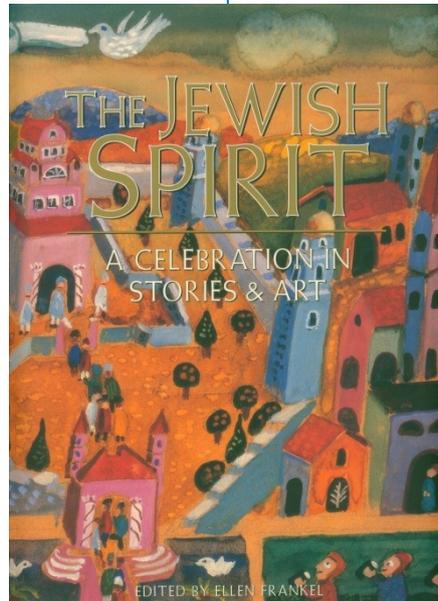
The review is looking at four areas: (a) the role and position of the United Synagogue in the Jewish community and in wider UK society; (b) how US membership is changing and how we can attract and retain members; (c) the programmes the US provides for its members and (d) the structure and governance of the United Synagogue.

Anyway, you may be asked to participate in a survey or even interview, in which case please do your best to respond. It does seem the US genuinely wants to listen.

Of course more than any other festival Pesach brings family together i.e. as Ellen Frankel says, it is the *keystone* of Jewish culture, and adds cement to its *foundation*, the community. I hope we will all be refreshed by its celebration, renewing as it does our commitment not only to religious but community life.

With best wishes and Chag Sameach,

Stephen Hirst





ARE WE IN CONTROL OF OUR CLIMATE?

By Rabbi Hershi Vogel

A flood is forecast in the world and there is nothing that can be done about it. The forecasters say in three days the waters will wipe out the world. The Dalai Lama appears on television and pleads with everybody to turn to Buddhism to reach enlightenment. The Pope says the world must accept Christianity in order to attain salvation. The Chief Rabbi of Israel takes a slightly different approach: "We all have three days to learn how to live under water."

We have witnessed terribly abnormal and destructive weather around the globe. Is this climate change man made or is it the hand of God?

Environmental scientists claim that man causes it by tipping the delicate balance of carbon in the atmosphere. The middle age scholar, Maimonides maintains that people who say "things just happen" are cruel as they rob the opportunity for others to lift themselves up, to transform, to realize that "things happen" because there's a Creator, that we are His creations with an assignment, to ensure the world recognise how Godly it is.

There are two things that govern our way of thinking and affect our behaviour, belief and science. Belief is blind because of the limitations of the human intellect in general, and particularly in relation to the area of Godliness, which is essentially beyond human comprehension. Science, on the other hand, uses tangible evidence but is limited to what has been figured out.

God made this world in such a way that He is concealed within nature; there is no apparent holiness. We can all relate to the game often played with babies of peek-a-boo. It is a major discovery of life to realize that something is there even when one cannot see it. When we as adults, realize that the world is not defined by our subjective perception, that there is something that absolutely is, whether we know of it or not, it is a major discovery. Belief teaches us, therefore, that whatever happens is in the hands of God and everything has a reason. It allows us to continue functioning as we become aware that there is a bigger picture.

Scientists are not wrong when they talk about humans causing climate change as a result of our actions; after

all, we do have an impact on our world. This is because although everything is in the hands of God, we have the power to change fate. The question is, what is the bigger picture? We watch in horror, as the earth swallows people of all ages to their death. We watch aghast as cars and trucks are literally swept away like fish in the ocean destroying everything in their path in the process. How are we meant to make sense of it all? How are we able to justify the utter devastation and pain that so many endure?

We can be thankful for our lives, and pray for those who may still be in harm's way. We can take on additional mitzvahs to bring protection to those in need. We can do our part to help on a practical level, supporting them physically, sharing in their pain. These events should lead us to understand that, in the final analysis, God, the source of absolute goodness, orchestrates everything in the world.

This doesn't fully answer the question but it's not supposed to. Torah is not God's defence portfolio. It's His instructions to us, telling us what we're here for and what we're supposed to do. We were not meant to explain suffering. We are not able to fathom an act of God. But we must ask: What does it say to me? What am I to learn from this?

We are not in control of anything with the exception of ourselves. How we respond to challenges is in our power. Every mitzvah has its vital place in healing the world, from wrapping tefillin to lighting candles before Shabbat and is included in instructions to fix the world, called Tikkun Olam in Hebrew.

Events certainly carry a message, however, we cannot interpret the message with absolute confidence. We can, though, learn many important lessons. We're not here to explain God. We're here to act in a Godly way and to make this a Godly world.

The story of Jonah tells how reluctant he was to carry out a mission God assigned to him. It describes how he flees on a boat and how God responds with a mighty storm. The ship's captain bellows to Jonah, "Why do you sleep? Get up! Call out to your God! Maybe He will have mercy on us." (Jonah 1:6)

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The Honorary Officers and the Board of Management wish Rabbi Hershi and Rebbetzen Zelda Vogel and the Ealing community a Happy and Kosher Pesach



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All too often while storms – whether personal or communal – rage about us, we are blissfully unaffected. We feel that circumstances are beyond our control, so why bother getting worked up? The Captain comes banging on the door: "You have no right to remain indifferent when a storm is raging. You can do something about it. Call out to your God!"

Even when these displays of majesty bring tragedy in their wake, we recognize that there is a divine hand orchestrating all that happens. The shifting of continental plates or the formation of tropical storms are all part of God's great plan.

Our actions and prayers can have an impact. Every so often, we are reminded that we are not the conquerors, but trustees. Every so often God simply takes back nature, and man is all too painfully reminded that he is naught but God's custodian even with all the advances and inventions.

The ten plagues are a mighty example of this. Nature can be superseded by miracles. "Miracle" means there

is a spiritual level where nature can be overridden. Through the Ten Plagues, all were forced to realize that nature has another level to it – a spiritual level. Everyone came to understand that God runs everything. The plagues touched every aspect of the physical world, starting with the lowest forms and working higher. i.e. the first plague of blood affected the water. The second plague was creatures, frogs, which live in the water then come on to dry land, lice infested the dirt. Each plague affected a higher level within nature until the final plague of the killing of the first born which took the soul.

God desires that man use his abilities and talents to tame the world and develop it. He wishes that we act as faithful custodians and not as haughty conquerors, bearing in mind at all times who is the owner.

As we are about to celebrate the Festival of Pesach, the festival of freedom, let us free ourselves metaphorically and allow God to shine. If we do what He wants, please God, in return, God will show us open and revealed miracles, with the ultimate blessing of the coming of Moshiach speedily.

LEON GERLIS Z"l

The Creation of a Portrait Sculpture

In last year's Rosh Hashannah edition of *The New Ealing Review*, tribute was paid to Leon Gerlis z"l, a highly respected and greatly missed member of the Ealing community. A few months before he passed away, **Dr Michael Mars** spent an unforgettable four days with Leon making a sculpture of his head.

Helen and I were privileged to share our 40th wedding anniversary with Leon and Daphne Gerlis' 60th anniversary in a joint Kiddush in late April 2013. It was a joyous occasion and we were able to cement a growing friendship. Before then I had been to visit Leon in his care home, Edinburgh House. Hospital and care home visits can be difficult and sometimes embarrassing for the visitor and the visited. After thirty minutes, conversation can dry up and both parties begin fidgeting in readiness to leave. Not so with Leon. Confined to his wheelchair and paralysed from the neck down he talked animatedly with stories that entertained and enthralled. He was full of questions. When after 45 minutes I suggested that after all this talking he might like to take a rest I was gently reprimanded, "I can talk and that's all I can do". And so, the stories and discussion continued for another hour.

His face was expressive as he talked. On closer examination his features were especially interesting; large deep-set knowing eyes with bulges below, big ears, a broad long nose, a jutting strong lower jaw and prominent cranium. He had no wrinkles and was smooth skinned, an odd presentation for a man of 93 years but a part of his advancing motor neurone disease.

I had just completed four years part time study for a

BTEC in Ceramics at Kensington and Chelsea College and had attended two intensive four-day courses in portrait sculpture run by the famous sculptor and acclaimed teacher, Luke Shepherd. The thought crossed my mind: would he be prepared to be a model for my sculpture of him? This was primarily a selfish idea. Leon was ideally suited for the role. He didn't move from his wheelchair and of course he had such special facial features, which excited me. I made the proposal with some nervousness fearing he might take offence. "I'm not going anywhere and it should be interesting. I'm all yours!" Daphne was equally positive.



Ball of clay on armature

Edinburgh House agreed that I could have a spare bedroom as a studio. The programme was discussed and agreed. A 10 am start, a break for lunch at 12.30 and resumption at 2.00pm till 4.30 or later, starting the next week in early June with an initial provision for 6-7 days' work.

At the outset I was anxious that Leon might find the

process tiring and that I had to produce a quality portrait that he and Daphne would appreciate. Leon was reassuring. "Don't worry if it doesn't work out. You commissioned me, not me you!"

To begin, I needed high quality photographs which could be printed life size. My nephew, Adrian Mars came to Edinburgh House, taking photos from all angles, coming under Leon's spell and spending a long time in conversation whilst I looked on listening. A foretaste of what was in store for me.

Day 1 — I arrive with sculpture stand, armature (small square board with vertical rod in the middle around which the portrait is built), modelling tools and 12.5 kg of clay. Leon is waiting at 10am in the reception area where he spends most of his days, always curious about the comings and goings of the home and eager to engage anyone and everyone passing by. I wheel Leon to the room and position him in the full light of a large window. The creation of an inner core of newspaper to form a sphere on the wooden armature began, with Leon watching and asking insightful questions; he knows all the vocabulary. "Did I make the armature myself and is the newspaper there to make it less heavy and hollow in the centre; will I have to cut open the head to remove it at the end?" He had in earlier

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The profile

years become a skilful potter himself making detailed fenestrated vessels [one of which I was to notice housing the memorial candle at his Shiva just two months later]. The newspaper is then coated in clay to form a ball. This is the core for the future head.

Meanwhile, Leon tells stories and even offers advice. This all slows progress in the actual sculpture but proves essential to the process, as it affords a unique opportunity for the sculptor and the model to develop a relationship of mutual support and respect and gives me time to look at him in depth in different positions.

Throughout the day and the coming days he tells me about his early life, his family in the East End, attending medical school where his knowledge of head and neck anatomy is demonstrated and is as detailed as it was over seventy years ago. Then Grimsby, Leeds, Ealing, Daphne, his sons, their wives, his grandchildren, a serious heart attack when aged just fifty and an appraisal of the development of his present disease, his life story.

Some weeks earlier my own daughter had visited him when visiting her grandmother, who was resident for one week whilst Helen and I were on holiday. "Could we set up a meeting with the beautiful Rachel and one of his grandsons? She is special, as is my grandson!" Next, jokes. He has a large store, some quite risqué; then politics, philosophy and questions about me, my family and career. In between I had to ask permission to make some essential direct measurements of his head for which I needed him to be still and not talk-the only time he was silent.

Day one was designed to create Leon's profile in clay. A visit by Alex (elder son) and his two daughters interrupts work but affords an opportunity to see the respected and admired father and grandfather in action and in control. I retire to the far end of the room and observe. They talk and then engage me in a discussion of the profile, which they think already looks like Leon. In the afternoon Daphne joins us, and Leon and she engage in playful banter about the size of his nose and jaw. I encourage Daphne to attend daily and make critical contributions. She knows Leon better than anyone and is acknowledged for her honest outspokenness. After day one the profile is complete. Daphne gives approval, Leon is content and I drive home exhausted and inspired.

Day 2 — We begin again at 10am and I pick up Leon in reception. The plan is to fill out the profile, building the cranium, facial features and neck. The ears are crudely added but I am struggling

with the jaw and lips. Daphne joins us after lunch. "No, the mouth is not right! He has a much wider mouth than that!" Whilst his lips are thin, the lateral extension of his mouth is about 1cm greater on each side than I had built in. Some quick modelling and carving and "Yes, that's right. I always said you had a big mouth!" Daphne and Leon smile, examine the clay and we all finish the second day pleased with progress.

Day 3 begins with Leon waiting in reception, obviously keen for the work ahead. We discuss progress and Leon is relaxed. I spend 10 minutes cleaning my modelling tools and washing down the surfaces. Uncharacteristically, he watches silently. Then, "I like the way you work". A flattering comment from a craftsman of his ability.



Building out the Profile

The day before, Helen and I had had a delicious red soup at a friend's where we had dinner. To my great consternation I learnt that as well as tomato there was red pepper, (to which I am violently intolerant), included in the ingredients. I explain that I might suddenly have to dash out to the toilet across the corridor so he should not be alarmed. Leon tells me he too is intolerant to bell peppers (pimentos) but if the skin is removed in preparation then there is no

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adverse effect. The anticipated crisis never came and we later discover that indeed the skin had been removed. Leon continues to amaze and surprise.

The eyes present a special challenge. They are alert, piercing, playful and deeply set. They have hollow crevices on the upper surface and convex swellings below. Whilst modelling these he tells me that when he moved to Edinburgh House, he estimated that he had just five more months to live but he had already been there over a year. I am taken aback but he then adds "I'm lucky to have had a long life."

As usual Daphne joins us after lunch. Progress is slow. I wonder if this might be because of the maudlin conversation which has permeated this day. I am failing to capture his cheeks as they flow into the sides of

his nose and upwards to his forehead. I decide to finish early as any further fiddling is not improving matters. Time for a rest. Go home somewhat dejected.

Day 4 — Pick up Leon, who has noticed my mood of yesterday and puts on a cheery countenance. "That's how it goes but we must press on today." During the day a stream of carers, mainly tiny Nepalese women, pour into the room and excitedly talk to Leon about how they are surprised and pleased by the likeness. Their affection and care for him is evident. We have developed a routine. I sculpt and Leon talks. The work proceeds well and it is soon lunchtime. After the break there is a concentrated burst on the nose, more refinement of the ears, the cheeks and the neck. The eyes look good.

Daphne arrives late and studies the head. "Stop! That's it, you have captured

him. Don't do any more!" We part company smiles all round and I pack my car with the head and my tools. I have thoroughly enjoyed my special time with Leon and he tells me so has he. I suggest that we might repeat the exercise to see if there is another viewpoint that we can explore. Leon likes the idea but cautiously remarks "Better be soon. Don't wait too long."

The clay is sent to my tutor in Devon who has the kit to cast the bronze resin. After several weeks the finished sculpture is delivered to me and on that day we learn that Leon has died in the morning. It was my great pleasure and privilege to experience this man's remarkable qualities in the intimate setting of sculpturing his head. Leon's bronze cast now sits in Daphne's sitting room. He and our time together will always remain a wonderful memory for me.



The finale—in Bronze

Dr Michael Mars will be exhibiting his sculptures at the Royal Society of Medicine's annual exhibition from 14-19 July 2014.

EALING SYNAGOGUE SUPPER QUIZ

SUNDAY 10 NOVEMBER 2013



Ealing Synagogue's annual supper quiz was held on Sunday 10 November. Over 100 filled the hall and enjoyed a fish supper and a challenging quiz. The Shindler-Glass table won the quiz, just pipping the Frankal team by one point. All profits went to Ealing Synagogue. Details of the next quiz will be announced in due course. Our thanks to everyone who supported this event.

Shabbos Cohen: A Job for a Nice Jewish Boy?

By Edward Cohen—Ealing Synagogue's Resident Cohen

D'Var Torah given on Shabbat 5th October 2013

Parshat Noach; Rosh Chodesh Cheshvan

For some fairly considerable time now, I have had the honour to be the Shabbos Cohen in this synagogue, and it struck me: what do I know about being a Cohen? So I decided to do some research, and it yielded much surprising information.

Believe me, if es ist schwer ein yid zu sein, it's doubly difficult to be a Cohen.

The obligations are set out in parasha Emor in the Book of Leviticus, Vayikra, Chapter 21. Look what I am not supposed to do or be:

1. I must not defile myself by being present with a dead body, unless it is that of my mother, father, son, daughter, or unmarried sister, and apparently, not even that of my wife. (Bis hundert und zwanzig!)
2. I must keep my hair and not make myself bald on the head nor shave the corners of my beard. So, if you study the famous picture of Henry VIII by Holbein, you will see why he was rejected when he applied for the position of Jewish High Priest after he had dissolved the monasteries (beard trimmer!)
3. There must be no cutting of the flesh, so – no tattoos, and thus no joining of ton-up motor-cycle chapters for me!
4. I must not marry a woman who is not a virgin, nor a divorced woman, nor may I visit a house of ill repute.
5. If my daughter does play the harlot, she must be put to death by fire.
6. I must not wear my hair loose nor rend my garments.
7. If I have physical defects, I cannot be appointed High Priest. So if I am blind, maimed, have one arm or leg longer (or shorter) than the other, or if I am crook-back or a dwarf, or have a defective eye, or am suffering from leprosy, or if I speak in a

high pitched voice, no Kohen-Gadol me. (You can understand why Richard III also was turned down when he applied for Jewish high office).

However, having been born a Cohen, I can participate in the priest's offerings or dues. Further, if my daughter does marry a Yisroel, she cannot share in the priestly tributes (hard luck Emma!); but if she becomes widowed or divorced and returns to live with Mum and Dad, she can share once again. Vayikra Chapter 22, verses 12 and 13. And no problems for Kate as she married a Cohen.

The main obligation of the Cohen in modern times appears to be to perform the priestly blessing on High Days, Holy days and Festivals.

Bearing in mind that I possibly do not observe the majority of the 613 commandments set out in the Torah, I used to consider myself unworthy of performing this duty. However Rabbi Vogel explained that it was not the quality of the messenger that matters, but the message itself – so, ignore the messenger, but accept the blessing as a message from Hashem.

Are there any benefits to being a Cohen?

Well, I am called up first to the reading of the Torah, but this means I must arrive in shul early, so no lie-in for me! On the plus side, if there is no Levi present, I receive his portion as well. This has always seemed contrary to my legal training as there is a well-known maxim that Equity leans (i.e. does not approve of) double portions.

Not that my call-up as number 1 is guaranteed. I can be asked to leave the synagogue if there is a surplus of Yisroelim whom the Wardens wish to call up. On the other hand, if there is more than one Cohen (or Levi) in shul and the wardens wish to call up both (e.g. on a simcha), they make a

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special number 8 portion for the second Cohen or Levi and call it after the first High Priest, Aharon. Any other benefits? Well, yes; theoretically I can supplement my income by performing the ceremony known as Pidyon HaBen, Redemption of another couple's first born son if born naturally, not by Caesarean section, and neither parent is a Cohen or Levi. They are supposed to deliver their child to the High Priest for service in the synagogue when he grows up, but he can be bought back. Sadly this has not provided me with any additional income – in fact I have only done it twice, and was told that I had to give the money to charity; indeed, I ended up giving the parents a present. So not much profit there.

The Community is supposed to give offerings to the Cohanim and Levi'im to help them to live without following gainful employment, and to keep the synagogue in good condition. This duty appears to be more honoured in the breach than the observance, but I know our shul is in the capable hands of Neil, Brian and Ray. In fact I have never received any offerings from the community, but Marian and I have managed to keep going, and hope to do so in the future.

In summary then, a very few light tasks happily performed for the community, and of course, over the years I have had help from Simeon Arnold, Laurie Gilford and, before their deaths,

Joan Michael's father, Mark Norman and Hans Stern, both of blessed memory. In addition I am doubly blessed by being married to the daughter of a Cohen.

Some might ask, why be a Cohen? Most of us know the story of the Jew who persuaded his Rabbi to make him a Cohen on payment of a substantial sum of money. The Rabbi took the money for the shul, but asked why the man wanted to be a Cohen? He replied, because my father was a Cohen and I wanted to be one too!

Not that it was necessary. As some of you will know, in 1997, Dr Karl Skorecki, a researcher at Toronto University and also at the Technion, Haifa, found that a particular DNA marker, designated as YAP minus, was detected in 98.5% of Cohanim; and further an array of special chromosome markers called Cohen Modal Haplotype, was found in 97 out of 106 Cohanim tested. Dr Skorecki concluded that this suggested a common ancestor, who could only be Aaron, brother of Moses, the first High Priest.

So, you are gazing on someone who is possibly descended from Aaron, almost the equivalent of blood royal! And don't forget, no Cohen, no duchaning.

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Edward Cohen



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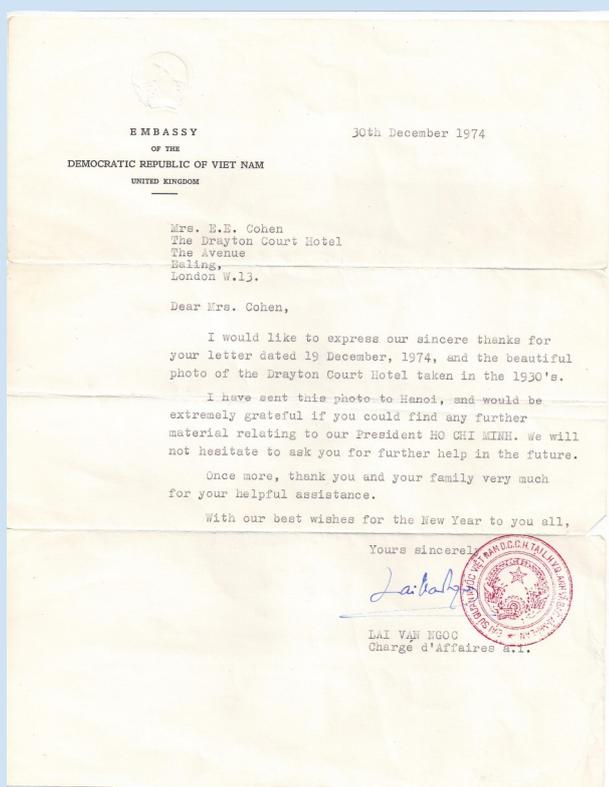
THE DRAYTON COURT HOTEL

By Eve Cohen, ex-Landlady

The year 1959 was quite a memorable one for my late husband Lewis z"l and me. We had been managing a very busy pub in Soho in the middle of Tin Pan Alley, serving and meeting many of the pop and musical stars of the day. Our eldest daughter Marilyn went to school locally next door to the Windmill Theatre. We decided that the environment was not appropriate for a nice Jewish girl.

So we applied to an advert that promoted the Old Bell Inn at Ealing Broadway. We had been there for two years when our directors thought that we would be the ideal couple to run their hotel at West Ealing, the Drayton Court Hotel. This was to be home to Lewis, myself and our two daughters for the next 21 years.

One day the local newspaper approached us for an interview as they had discovered that Ho Chi Minh had, at some earlier date, worked at the Drayton. The interview duly took place, although we could not give them any information. Some while later, the Vietnam Embassy contacted me and arranged for the Charge D'Affaires and his entourage to visit. Our youngest daughter Louise greeted them and offered them refreshments which, through their interpreter, they declined. Their interest was to visit the kitchen and the room Ho Chi Minh might have slept in. The day after this visit, we had a write-up in The Times. We received letters of thanks from the Embassy and also a New Year card.



We enjoyed living in Ealing, the girls going to local schools and to Hebrew classes at the shul. Louise joined FZY and made many lovely and long-lasting friends, as Lewis and I did and I still have today.

We left Ealing in 1982. I remain in contact with friends there and sometimes take a ride out with a friend, but the area, like everywhere else, has changed.



Down at your local — No. 67

HOTEL CAN BOAST OF CANINE FRIENDS AMONG ITS PATRONS

Pictured left chatting with one of their canine customers, Sandy, are left to right: Miss Amy Cuthbertson, manageress, Mrs. Evelyn Cohen, and Mrs. Theresa Murphy. Below, the Drayton Court Hotel, which has 20 bedrooms apart from other amenities.

IT'S A DOG'S life in the Drayton Court Hotel, West Ealing — especially at lunchtime on Sundays.

The hotel's lounge bar, near West Ealing Station, in The Avenue, often has dogs in on Sunday — so many that some customers call it a miniature Crufts!

□ □
 "I don't know why it is," said the manager's wife, Mrs. Evelyn Cohen. "It's just that everybody seems to have a dog. We ourselves have one called Janson."

The licensed premises form part of a 20-bedroom residential hotel — a large imposing building, more a landmark than a pub, at the end of The Avenue.

"I think it was designed on the lines of a Tyrolean house," said Mrs. Cohen.

□ □
 A customer had other ideas. "It's Moroccan," he said, emphatically.

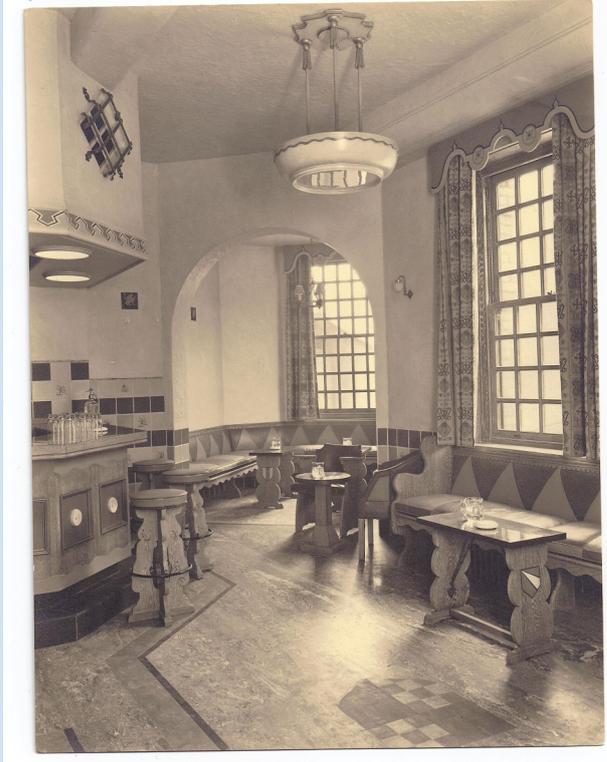
history. But there is no doubt that whatever its style, it was designed to be big. And big it is, with four bars, plus the residential accommodation and a restaurant.

□ □
 "As you can imagine, it takes quite a bit of running," said Mrs. Cohen. "The thing about running a pub is you have to like people."

She and her husband, Lewis, have run the hotel for the past 13 years. Mr. Cohen has been actively in the licensing trade for 30 years, and was born into a family which had kept public houses for generations.

□ □

A large staff at the hotel includes chambermaids, cleaners, and barmaids. The hotel is the meeting place for Ealing Rotary Club, Ealing Philanthropic Society and the Ealing Chess Club. The Drayton Court Bowling Club meets in a clubroom down the bottom



A JEWISH BOYS' BOARDING SCHOOL IN EALING?

BY MICHAEL JACOBS

Yes – there really was. If the name of this institution escapes you – it is not surprising. It has not been around for over 100 years. I noticed an article in the Ealing Gazette July 2010 written by James Gates with the co-operation of Ealing historian Dr Jonathan Oates. It was in 1879 that Great Ealing School became a Jewish boarding school for boys.

Dr John Chapman was the headmaster (assisted by his wife) from 1881 until its closure in 1908.

In the Jewish Chronicle dated March 10th 1882 (price 2d) a front page advert appeared:

"Great Ealing School. Principal Rev. John Chapman (late head master of Jews' Hospital and Orphan Asylum). During the past two years 84 successes have been gained in various public examinations. In the recent examination of the college of Preceptors, all the candidates from Great Ealing School, 14 in number, passed without a failure. The successes in this examination have been:

1879 - 68%
1880 - 90%
1881- 100%

Pupils can now be received in any of the following classes, the standard of which are subjoined.

*First Form - Beginners
2nd and 3rd Forms - Elementary work
Lower 4th - 3rd class college of preceptors
Upper 4th - Junior Cambridge - 2nd class preceptors
Fifth Form - Senior Oxford. Senior Cambridge. 1st class preceptors
Sixth Form - London Matriculation - special work "*

Great Ealing School was situated on St Mary's Road, Ealing W5 and was founded in 1698. In its heyday in the 19th century, it was as famous as Eton or Harrow, being considered "the best private school in England."

The school first took up residence in Ealing's Old Rectory, a moated house with a magnificent garden, which stood next to the church of St Mary where Ranelagh Road now runs and all the way northward, along St Mary's Road to Warwick Road. The school had a swimming pool, cricket greens, tennis courts and the once famous Fives court. Five cottages in a row were used as studies.

In 1847, the school moved from the north side of St Mary's Church on the eastern side of St Mary's Road to the western side of the same road and was renamed "The Owls", birds which then formed part of its crest.

In 1874, it became a day school teaching vocational subjects such as book-keeping.

In 1879, it changed again, becoming a school for Jewish boys.

In 1885, it was stated in the Jewish Chronicle that the school's fees commenced at 60 guineas a year and that the school stood in 6 acres of land, comprising extensive cricket fields and large orchards.

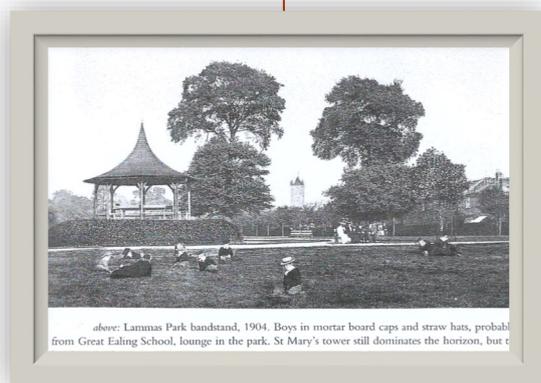
The school closed in 1908 and the roads Cairn Avenue and Nicholas Gardens now stand upon the grounds. The latter is named after the famous head-mastering family of its greatest period, 1790 – 1873: Rev David Nicholas, George Nicholas and Francis Nicholas.

Further research revealed census documents showing residents at the school from 1881 - 1891 - 1901. There are names of Jewish boys from all over the world. Here are some examples chosen at random:

1881: Bertie Rosenfeld – Finsbury, Middx;
John Rosenthal – Melbourne, Australia; Moses Isaacs – Pimlico, London; Philip Lazarus - London, Middx.

1891: Solomon Schinasi – Alexandria, Egypt; Alphonso Nahum – Tripoli, Africa; Alfred Lazarus - Melbourne, Australia;

(Continued on page 18)



above: Lammas Park bandstand, 1904. Boys in mortar board caps and straw hats, probably from Great Ealing School, lounge in the park. St Mary's tower still dominates the horizon, but t

From the Archives
Middlesex County Times
Saturday 28 December 1935

1935

School Prizes for Jewish Children

RELIGION'S PLACE IN EDUCATION

Jewish ideals of education were touched upon at the Ealing and Acton Synagogue on Sunday afternoon by the Rev. A. Rose, minister of the synagogue, and Mr. L. J. Hydleman, a prominent member of the local Jewish community.

The occasion was the annual distribution of prizes to children attending the Hebrew and religion classes at the synagogue. Mr. Hydleman, who is a former chairman of the classes, presided, and Mrs. Hydleman handed the children their prizes.

After paying a tribute to the work of the teachers of the classes, Mr. Hydleman asked what the object of these teachers was. It was not, he said, to turn out Talmudists or ministers of religion, but to encourage the children to grow up good citizens who were modestly proud of the fact that they were Jews. Jews were confronted in the modern world with slanderous and vindictive enemies, in regard to whom they could do little. But there were also fair-minded English people who knew little about Jews, and it was necessary that these should not be allowed to take their impressions from those Jews who did their race no credit.

Jews ought by their conduct to convince Englishmen that they ranked as ordinary good citizens, he went on, and it was the production of such Jews that the teachers aimed at in their religion classes.

ANTI-SEMITISM AT SCHOOL.

The Rev. A. Rose, acknowledging a vote of thanks to the teachers, proposed by Mr. Louis Marks, said that religion was nothing if it were not accompanied by education. He added that in the classes they tried to teach their children the ideal of brotherhood towards all men. In this connection, he expressed regret to hear that Jewish children who attended elementary



Mr. and Mrs. HYDLEMAN.

schools were occasionally treated derisively by other children.

"If the head teachers of these schools," he said, "implanted in their children the same idea of brotherhood that we try to implant in our children, there would be better feeling between Jews and Gentiles."

Mr. Rose said that since last summer the number of children on the roll of the classes had been rising; there were now 39 boys and 17 girls. Classes were held on Sundays, and on Tuesday evenings.

MEMORIAL PRIZE

A vote of thanks to Mr. and Mrs. Hydleman was proposed by Mr. A. Gould and seconded by Mr. F. W. King. Mr. King, is not a Jew, but he is the partner of Mr. R. Salter, the secretary of the synagogue. He gave a prize in memory of a member of the Salter family that originated a system of memorial prizes at the synagogue.

Brenda Fortuyn presented a bouquet to Mrs. Hydleman.

The distribution of prizes was preceded by a service and by a children's tea.

(Continued from page 16)

(1891 ctd.) Seymour Joseph - Birmingham, Warwickshire; Lewis S. Jacobs - Canonsbury, Middx; Clifford J Abrahams - Bayswater, Middx.

1901: Arthur Nahum - Manchester, Lancs; Philip Morris - Cape Colony; Charles Modiano - Salonika, Turkey; Herman T. Woolf - London

The ages of these pupils range from 8 to 18.

Number of scholars listed on census forms:

1881: 40 scholars

1891: 40 scholars

1901: 49 scholars

In the Jewish Chronicle dated February 1909:

"To the Old Boys of Great Ealing School in Europe, Asia, Australia, Africa and America. Now that Great Ealing School exists no longer, many of us feel that we would like to present a substantial token of our regard to Mrs John Chapman, whose kindness and sympathy never failed us when we were under her care.

The boys of Great Ealing School, boys no longer, are scattered all over the world, the addresses of many are unknown to us, but this message should meet the eye of anyone who remembers Great Ealing School and Mrs Chapman's care with the pleasure that animates us, he can send his subscription to the treasurer, or to one of the undersigned, and it will be duly acknowledged."

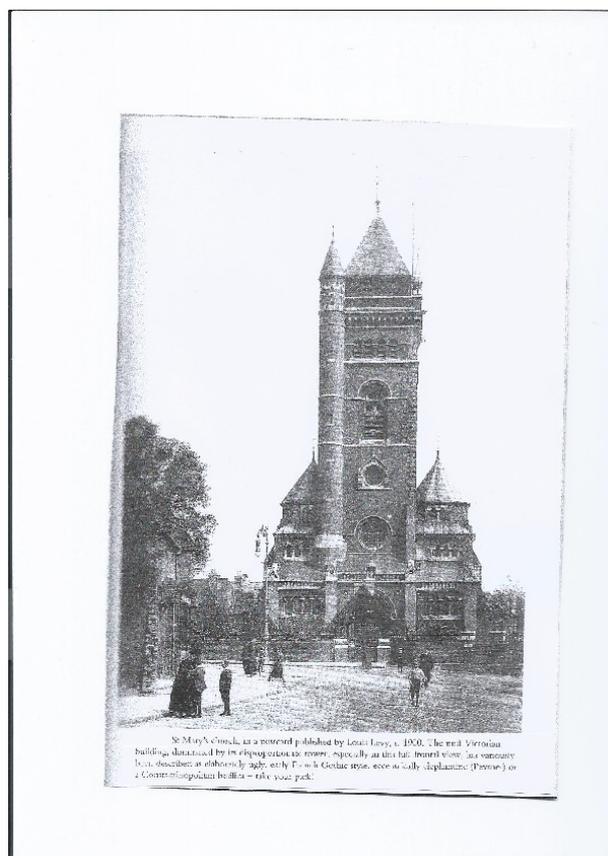
S L Bensusan: 2 Harcourt Buildings, Inner Temple EC (1886-90); SFE Flateau: 6 Upper Hamilton Terrace NW (1886-90); AV Bergh: 82-3 Fenchurch St EC (1886-91); JJ Hands: 119 London Wall EC (1878-85); GJ Joseph: 28 Holborn Viaduct EC (1879-85)

Harold Simmons: 4 Elm Court Temple (1878-82)

Ernest Isaacs: 32 Gordon Mansions WC (1885-90); AD Joseph (Hon. Treasurer): 28 Holborn Viaduct EC (1882-88); Isidore Davidson (Hon. Secretary): Basterfield St Golden Lane EC (1886-92).

In a copy of the Middlesex County Times dated 21st April 1917, in the Personal

Column: *"The death is announced at Hampstead on Saturday last, in his 72nd year, of the Rev. John Chapman. For many years he carried on at "The Owls" Ealing Green - the house has been demolished in recent years - a boarding school for the sons of wealthy English Jews resident abroad, but unfortunate financial speculations landed him in difficulties and the school was given up."*



Please get in touch with me if you wish to have sight of the complete census lists or if you know any more about Great Ealing School - a Jewish school.

EALING SYNAGOGUE MITZVAH DAY TUESDAY 19 NOVEMBER 2013



Ealing Synagogue hosted a tea for residents and carers from St David's Home for Ex-Servicemen and Women in Ealing, and also from Edinburgh House in Wembley. The tea was prepared by the Guild. Entertainment was provided by Edward Cohen, our representative on the Board of Deputies and a retired judge, who led a sing-along and told some amusing anecdotes. Many of the residents of these two homes do not have the opportunity to get out very often and they very much appreciated the hospitality and conviviality of the community. All thanks go to Leslie Sommer for organising this event.

LITTLE KNOWN MEMORIALS IN BERLIN

BY HANS DANZIGER

Should you have spent three or four days in Berlin, you could have been exhausted. You would certainly have visited Eisenmann's huge blocks comprising The Memorial to the Murdered Jews of Europe and Liebeskind's Jewish Museum, clad in steel in the shape of a deconstructed Magen David with its slit windows and lack of entrance or exit, these being through the Baroque court house next to it. It is the second most visited museum in Berlin. There is another one, easily overlooked, standing outside a station opposite Berlins' largest department store. It is in the shape of a railway destination board which lists all the concentration camps and is entitled "Places of Horror we must Never Forget".

However, I want to tell the story behind two memorials to very righteous gentiles, one in the form of a photograph in the Oranienburger Strasse Neue Synagogue, whose gold cupolas can be seen from many points in the city; the other, to a large red brick statement to the bravery of the Women of the Rosen Strasse.

In the foyer of the Oranienburger Strasse Neue Synagogue hangs an unpretentious photograph of a middle aged police offer. On Kristallnacht he was told that the synagogue was on fire and arriving at the scene, asked why the fire brigade had not arrived. He was told that their orders were only to come out if the buildings on either side were in danger. Upon hearing this, he telephoned them and threatened to fetch them at pistol point if they did not come immediately. This they did, put out the flames and thus ensured that the shul was used until about 1942 or so, until requisitioned by the army. The police officer was hauled before the police president of Berlin who questioned him. His

reply was that as far as he knew, there was no law which allowed thuggish arsonists a free hand and that the people and buildings in that area were under his protection. He was advised that the best course for him was to take a little early retirement. A facsimile of his retirement testimonial in the name of the Fuhrer thanking him for his devotion to duty and loyal service hangs next to his picture.

The other work memorialises the gentile wife of my father's cousin among all the women. To us, however, they were known as Onkel Georg and Tante Friedl. As long as they were married, the Nazis did not arrest the men, but meanwhile

pressured the gentile partners to divorce, which they all refused to do. Tante Friedl and Onkel Georg were forced under the Nuremberg laws to give up their patisserie in the town centre and live in a suburb in their little wooden "dacha" in their garden. Georg was offered the night shift by a local baker who did not want to know any details. On coming home in the mornings, Georg would often find food amongst the post in the American-style post box, put there by neighbours who knew that they had minimal ration books. However, in

April 1943 Goebbels wanted a Berlin free of Jews as a present for his leader's birthday and so all the men married to non-Jews were arrested and taken to the Rosen Strasse prison in town. Word spread like a bush telegraph. According to Martin Gilbert about 2,000 gentile wives gathered outside the prison, shouting "give us back our men!" As with all crowds, more and more people stopped to see what the fuss was about. Some were hostile and shouted abuse, whereas others shouted support, all of which attracted more people. The protest had started on a Sunday morning and by nightfall

(Continued on page 21)



All Good Wishes

Jill and Brian Moss

(Continued from page 20)

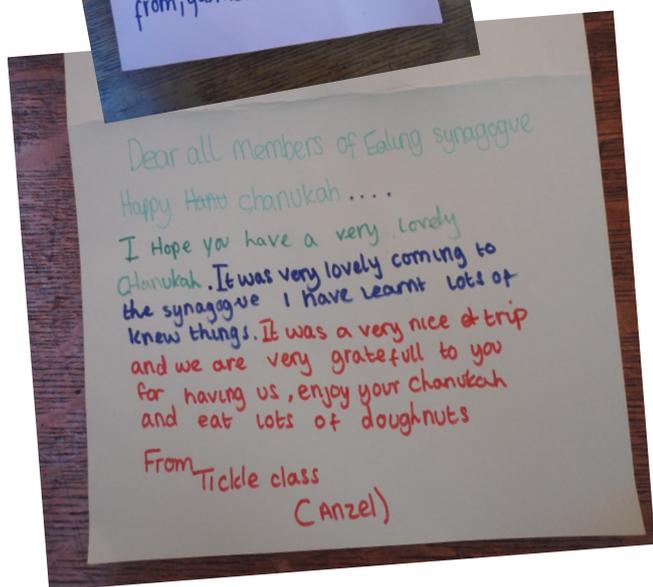
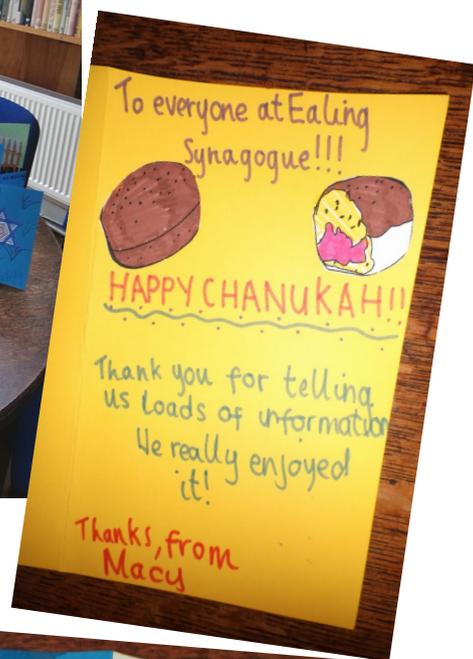
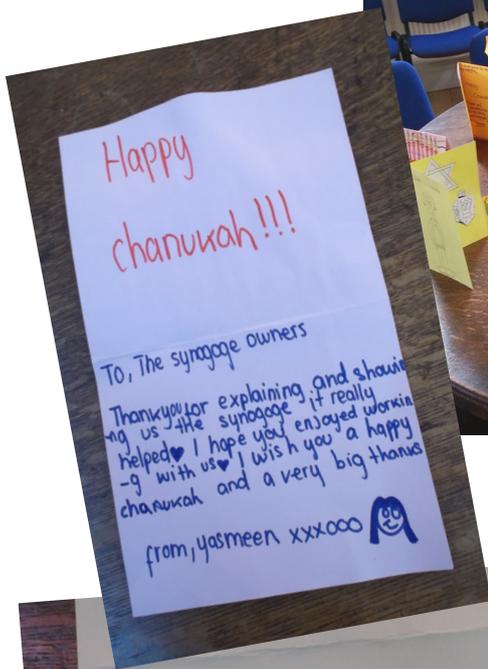
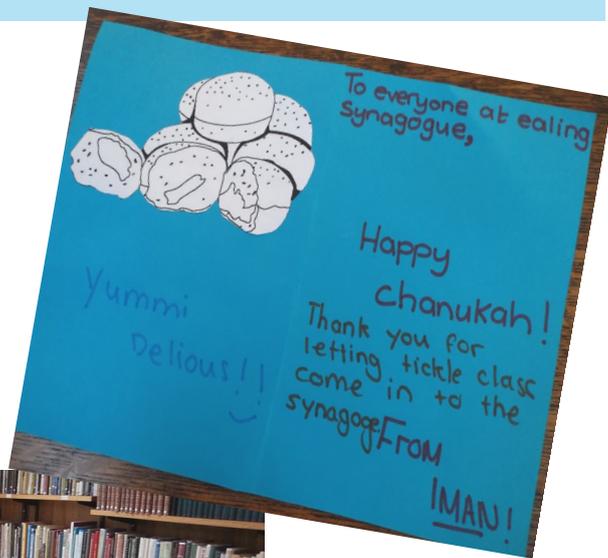
2,000 more wives had joined them. They stayed for a whole week refusing to move. At this, the governor became worried as most deportations were carried out at night because the Nazis did not want to broadcast the details of what they were doing. So calls were made to the Gestapo and then to Goebbels who, fearing unnecessary unrest, capitulated and decided to release the husbands, announcing in an official order that “they are to be incorporated into the national community”. Georg returned home and both survived the war.

The memorial features faces straining to escape their large block and it covers a small garden on the spot where the prison once stood.



CHANUKAH

Following their recent visit to Ealing Synagogue, Clifton Primary School in Southall produced some lovely Chanukah cards. One pupil was very pleased to learn about doughnuts.



EALING SYNAGOGUE COMMUNITY CHANUKAH LUNCH THURSDAY 28 NOVEMBER 2013



Over 40 people enjoyed Ealing Synagogue's Community Chanukah lunch. Dr. Michael Mars gave a talk on his new career in ceramics, and kindly displayed some of his beautiful pieces. Chanukah candles were lit and traditional songs sung. A lovely afternoon was had by everyone. Thanks to Alison Shindler-Glass and all the ladies who helped to organise the lunch.

Bo

D'VAR TORAH BY DAWN SHESTOPAL

“And thou shalt tell thy son on that day, saying, “It is because of that which the Lord did for me when I came forth out of Egypt”. This Sidra, Chapter 13, verse 8, means that in each and every generation, a person is obligated to regard himself as though he actually left Egypt. Hence the retelling through every generation of the story of the Exodus from Mitzraim—the Jewish people’s “long walk to freedom”.

It is impossible to tell the story of Bo without putting it into the context of the preceding and succeeding sidrot.

Not only does the Sidra digress into the laws of Pesach and the calendar, but it raises the eternal question never satisfactorily resolved—if Hashem is an omnipotent and omniscient presence with the power to bend a man’s will to his own, why does he allow bad people to do evil to good people—or bad things to happen to good people—or does he give all people, not just the children of Israel, the freedom of will to choose whether to do good or evil? What did he do with Pharaoh?

In the preceding sidra Vayera, Hashem promises the children of Israel that he will deliver them from bondage in Egypt and tells Moses to ask Pharaoh to set them free—whereupon Moses says, in terms not unfamiliar to Rabbis and Israeli politicians, “the children of Israel don’t listen to me. What’s the likelihood of Pharaoh doing so?”

And of course, he didn’t. He made life harder for them. But was Pharaoh acting of his own free will or was he, without realizing it, acting out the plan Hashem had made for him—extending from Vayera through Bo to Beshallah? And if so, why did Hashem make this plan? Because Hashem says, “I will harden his heart and he won’t listen to you.” And indeed, according to the sidra, “Pharaoh hardened his heart” after each plague.

By the end of Vayera there have been seven plagues. Each time Hashem has said, “I will harden his heart” and each time the sidra recounts, “Pharaoh hardened his heart.”

Then in sidra Bo after the plague of locusts, Pharaoh actually sends for Moses and Aaron and confesses that he has sinned, that the people are wicked and that he would let the people go—but he reneges on his pledge. The locusts are followed by darkness. Still Pharaoh holds out “but the Lord hardened Pharaoh's heart” according to the sidra.

Then Hashem is ready. He tells Moses that he will bring one final plague and after that Pharaoh would let them go. He tells him that this would mark the first month of the year, a Jewish year, not following the Egyptian calendar, a new beginning and that each first born of the Egyptians would die but the first born of the children of Israel would be spared. So did Pharaoh have a choice or was he acting out Hashem’s plan?

One theory is that Hashem wanted Pharaoh to let the children of Israel go only when he felt a full sense of penitence at the wrong he had done them and this could only happen if he were made to appreciate the wrongs he had done through suffering and penitence so although his heart was hardened, his will was still free and he could repent at the time of his own choosing.

So was it the case that Hashem, having endowed every man with superior wisdom and intelligence to use if he chooses, that Pharaoh chose to ignore the plagues?

The Emeritus Chief Rabbi Lord Sacks, in his book “God and Science, the Great Partnership”, disagrees. He says that the story of the Exodus with its plagues (as we read in sidra Beshallah, after sidra Bo) and the

(Continued on page 25)

(Continued from page 24)

division of the Red Sea, is not just about freedom. If it had been, it could have been told without any of the miracles. It is about Hashem taking a stand against Pharaoh and by implication all absolute rulers and showing that the God of the Israelites is not only the God of them but of everyone. It was an occasion when, he suggests, God froze free will so that Pharaoh could do nothing against God's plan, so that the miracles would build to such a crescendo that the story of how the children of Israel gained freedom from slavery and oppression would indeed be one which had to be recounted from generation to generation.

I suppose that what he is saying is that the freedom from slavery and the beginning of the journey to freedom in their own land was such an epoch-making transition that there had to be a gradual build up to it, with each event taking the children of Israel a step nearer, even leaving behind the Egyptian calendar, counting the year from a new beginning and culminating in the two supreme miracles of the sparing of all the first born of the children of Israel and the parting of the Red Sea. That was a story that would always be told. But if Hashem has the power to do this, how can he allow such suffering in the world. In Lord Sacks' words, "how can he allow his creatures to use, abuse, manipulate, dominate, injure and kill one another? How can he allow an earthquake, a flood, a drought, a famine to cause thousands, even millions of deaths? How can he allow one innocent child to die? How, if God is good, is there so much evil in the world?" One might add, how and why could Hashem allow exile, persecution, inquisition, pogroms and genocide? Indeed, in view of the Holocaust we ask, how did He allow this ultimate of tragedies?



To be frank, Lord Sacks does not answer the question. It is unanswerable. "Either", he says, "God cannot prevent evil or he can but chooses not to. If he cannot, then he is not all powerful; if he can but chooses not to, how does a good God permit evil?" The religious mind, he says, accepts the world as it is, not the world as it might have been. The Torah is full of tragedy and tragic stories but its heroes are those who cry out loud and protest. He concludes that "evil exists in the world because of free will—had human beings been created without free will, who therefore did only good and not evil, that would not be freedom. Freedom means the capacity to protest, to rail against evil and to seek justice."

That is what the heroic figures of the Torah did and what the survivors of the Holocaust did and maybe that, through millennia of persecution, is what is embedded in the Jewish psyche.

Perhaps that does not satisfactorily answer the question I began by posing but maybe it's the best answer we have. We cannot explain the Holocaust but its survivors bore witness—from Primo Levi and Eli Wiesel, to the less well-known such as those who come here every month [AJR meetings], and taught the Jewish people to rise above evil, to protest till there were memorials to it in nearly every city in the world and till the most significant memorial of all, Yad Vashem, was built in the state which, far from being annihilated, the Jewish people created and why we have to continue to fight against oppression, injustice and evil. That is the freedom of will which we have and perhaps for one episode in our history, Pharaoh did not.

IN BRIEF....

A History of the Jews in Barbados

By Basil Mann

The Jews in Barbados have lived there continually since 1654 when Sephardic Jews arrived on the island as refugees from Dutch Brazil. The Jewish refugees brought with them know-how in the production and cultivation of sugarcane and coffee, expertise which contributed to the development of Barbados as a major producer of sugar.

By the 1660s, all the arable land was already being farmed. Consequently, Jews settled in Bridgetown as merchants. Several original Jewish last names can be found in Barbados in descendants of Sephardic families.

Immigration and assimilation eventually took their toll on the Jewish population and it is believed the community vanished by 1929, when it is said that the last of the descendants of Brazilian Jews left the island. As a result, the community's synagogue fell into a state of disuse.

Jewish presence returned to the island in the aftermath of World War II in the form of Ashkenazi Jewish refugees from Eastern Europe.

Although small, the existing Jewish community has taken steps to preserve its heritage in maintaining the Nidhe Israel Synagogue in the capital city of Bridgetown. In January 2008, a Nidhe Israel Museum was opened and tells the story of the Barbadian Sephardi and Ashkenazi communities. Historians, archaeologists and students from the University of the West Indies have made excavations revealing a long destroyed Rabbi's house and a 17th century mikva.

The synagogue is one of the "Seven Wonders of Barbados" and is located within the World Heritage Site—Historic Bridgetown and its Garrison.





JORDAN RIVER VILLAGE AND EALING UJIA



On Sunday 13 October, some members and friends of Ealing UJIA boarded a minibus from Tel Aviv to the Jordan River Village, Ealing UJIA's new project.

We were met by Sefton Bergson, UJIA representative in the north of Israel and Hagai Rozenbaum, the CEO of the Jordan River Village. Hagai gave us a guided tour of this amazing facility.

The Jordan River Village was founded in August 2011 and is all about "serious fun" for kids. But not ordinary kids. Each week, children suffering from a particular chronic or life-threatening illness are treated to a fantastic fun-filled holiday, completely free of charge. Everything is geared to making children, who previously saw themselves as outsiders, feel good about themselves by participating in activities including climbing, horse-riding, art, cookery, photography and kite-flying. Research has shown that stimulating physical and mental activity not only

gives the children confidence but their immune system also reacts more positively to treatment.

Unlike any other kids' camp, there is a full medical facility, a mini-hospital manned 24/7 by fully qualified doctors and nurses, mostly volunteers who are, just like other volunteers and children, Jews, Christians and Muslims. In the words of one child, "Here I feel like an equal, not that I'm different."

After the tour of the Village, it was time for lunch at Nof Ginosar, a beautiful kibbutz on Lake Kinneret. We then took a boat trip and, by coincidence, had the boat to ourselves. The captain raised the Union Flag and played "God Save the Queen." By now, Sefton was having so much fun that he decided to join us—a preferable option to returning to his desk.

Despite the laughter and pleasure of being together, the overwhelming emotion on the day was a determination to support the Jordan River Village and ensure its longevity.

Click on the following link for more information about this project and Ealing UJIA's visit to the Jordan River Village:

<http://www.ujia.org/ealing-committee-visit-jordan-river-village/>

Ealing UJIA will be having a fund raising event in support of this project. Details will be announced as soon as they are confirmed.

PURIM AT EALING SYNAGOGUE



Ealing Synagogue celebrated Purim on Motsei Shabbat 15 March with the traditional reading of the megillah followed by a light supper. Thanks to those participants who made a tremendous effort and donned fancy dress.

SCHOOL VISITS

By LESLIE SOMMER

Pupils from St Mary's Catholic Primary School visited Ealing Synagogue on Tuesday 17th December 2013. This was one of three visits by the school, each party comprising 30 children plus staff and parents. It forms part of a programme of school visits well organized and arranged by Basil Mann. There is a small group involved in the visits including Basil and Penny Mann, Edward Cohen, Ella Marks, Mike Gettleson and myself. The Rabbi has also hosted some visits. As you can see from the photos, Mike and I were rewarded by the enthusiasm, enjoyment and willingness to learn of the children and accompanying adults. Following the visit it is hoped that the pupils come away with a better knowledge of the fundamental precepts of Judaism and its history, the services, the layout and objects that form part of the Synagogue.





The Board of Deputies of British Jews will be bringing its **Jewish Living Experience** exhibition to Ealing Synagogue from 1–10 July 2014. The exhibition is only for specifically invited schools in the area.

This fascinating educational exhibition is designed to enable pupils, students and their teachers to gain a fresh insight into Judaism, a faith and lifestyle that has been sustained for over 5,000 years by family values and a clear moral message. **Jewish Living Experience** is a travelling exhibition that has been on the road for over 30 years, whilst constantly being improved and updated. A new set of panels covering core Jewish values has just been added to the Exhibition to accompany our information on festivals, the synagogue, kashrut, life-cycle events and much more. **Jewish Living Experience** is suitable for Key Stages 2 and 3 and was written by educationalists to ensure that the teaching of Judaism fully supports all agreed syllabuses. This Exhibition can be adapted to suit the Key Stage of the visiting children.

Visitors will experience Judaism through beautifully illustrated 6ft display panels with clear text, authentic artefact tables and hands-on educational activities. We

encourage that all artefacts be touched and held because we believe this aids in the educational process.

The Jewish Living Experience is generally held for 2-4 weeks in each area and several sessions are available to book during the day, with each session being able to accommodate approximately 30 pupils.



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HOLOCAUST MEMORIAL DAY : MONDAY 27 JANUARY 2014

Holocaust Memorial Day was commemorated by a tree planting outside Ealing Town Hall. The event was well attended by members of the Ealing community and other dignitaries. Thanks to Gail Sackloff and Mike Gettleson for the photos.



Rabbi Vogel—recruiting a potential new member?



Tree planting—Rabbi Hershi Vogel.



Cllr. Julian Bell, leader of Ealing Council.



In conversation: l-r Mike Gettleson, Ray Temple, Mayor Kamaljit Dhindsa, Brian Robinson.



Ray Temple, Neil Shestopal, Rabbi Hershi Vogel, Tony Hitman and a cousin of Tony's.



Tree planting—Mike Gettleson. In the background: Deputy Mayor Tej Ram Bagha, Mayor Kamaljit Dhindsa and Cllr. Julian Bell.

SUNDAY 2 FEBRUARY 2014
VISIT OF THE CHIEF RABBI

Ealing Synagogue was honoured with a visit by the Chief Rabbi Ephraim Mirvis for a Tefillah Breakfast. In spite of the earlier-than-usual start for everyone, especially on a Sunday morning, there was an impressive turnout of 60 people. After Shacharit, the community was invited to a bagel breakfast. Rabbi Hershi Vogel welcomed the Chief Rabbi who addressed the gathering with an amusing, anecdotal and interesting talk, which was very warmly received. The Chief Rabbi was presented with a gold Etrog box hand made by Michael Mars. Our thanks to Dawn Shestopal for spear-heading this very successful morning.



Brian Robinson's tallit was made by his granddaughter Zoe in America.



The hall laid out for breakfast.



Full house. Sitting down to mini bagels, croissants and Danish.



The Chief Rabbi was chatting to everyone.



Neil Shestopal, Chief Rabbi and David Filer. The Chief Rabbi was introduced to everyone in the hall.



Chief Rabbi in full flow.



Stephen Hirst presented the Chief Rabbi with a gold Etrog box, which unfortunately you can't see in this photo.



But you can in this one. Michael Mars showing the gold Etrog box to the Chief Rabbi.



L-R: Leslie Sommer, Stephen Hirst, Rabbi Hershi Vogel, Chief Rabbi, Neil Shestopal, Brian Robinson, Mellissa Levitt, Ray Temple.



Chief Rabbi and Rabbi Vogel.

The following article appeared in the Ealing Gazette on Friday 14 February 2014. The menorahs have now arrived at Ealing Synagogue, pictured on the opposite page, together with a "thank you" from Arthur South's daughter Joan Menez.

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TJP1ST

LOOKING BACK**RETRO WEST LONDON**

Where there was muck there was brass – now it's time to return war items

A British soldier removed two objects from a bombed out Jewish home during the Second World War, little knowing their significance.

CRYSTAL A WEYERS reports

IN THE ruins of a Jewish home in Germany during the Second World War, one British soldier sought refuge. Buried in the dust and rubble, something shined through that he and his family have embraced ever since.

Arthur South, known as Butch to his pals in the working men's club of South Acton, uncovered what he believed were two brass candlesticks.

As with many soldiers, he decided to keep them as souvenirs, put them in his duffel bag and carried them away, eventually bringing them home to his family in England in 1945.

That is the story Mr South's daughter, Joan Menez, was told. It was not until later that she and her family realised what the candlesticks really were.

During the Holocaust, six million Jewish men, women and children lost their lives and 5,000 Jewish communities were destroyed. Those taken to concentration camps were not allowed to take any personal belongings with them. Not only were they stripped of their possessions, but their names were replaced by numbers in an effort to dehumanise and degrade them.

Those who attempted to or succeeded in hiding their true faith had to hide any Jewish relics. Many Jewish families had possessions confiscated even before being taken to death camps. It was for this reason that many Jewish men and women tried to preserve a portion of their history and faith by hiding their most precious belongings.

What Mr South found in that bombed out cellar in Germany were two menorahs – candelabra which are one of the oldest symbols of the Jewish faith.

Today, those menorahs sit in the dining room of Mrs Menez's Somersworth home in New Hampshire, USA.

"I asked my dad where he got them," Mrs Menez said. "I didn't know much about them, but it was always my job to polish them. I hated it."

She said the menorahs remained for years in the hallway of her parents' home in South Acton and it was not until her mother, Edith, was approaching the end of her life that she insisted on passing them on.

In 1994 the menorahs left Europe and were brought to the Menezes home in Dover, also in New Hampshire.

"My mother kept saying, 'Did you get the



MEMORIES: Arthur South at his home in South Acton with his grandchildren Susan, Frankie, Debbie and Jackie; (above right) Arthur in uniform; (top right) his daughter, Joan Menez, with the two menorahs

Photos contributed

candlesticks? You better take these now', when I was over there," Mrs Menez said.

Her daughter, Susan, who now lives in Texas, said her grandmother did not have a lot of possessions and what she did have she truly valued.

So, the menorahs were passed on and have stayed with the family for the past 20 years. Now that Mrs Menez and her husband are nearing the ends of their lives, they feel now is the time to 'do the right thing'.

"Who knows what happened to that family?" Mrs Menez said. "My husband keeps talking about doing the right thing. We want to see them returned to the people they mean the most to."

Although she is reminded of her father each time she holds the artefacts, and has received



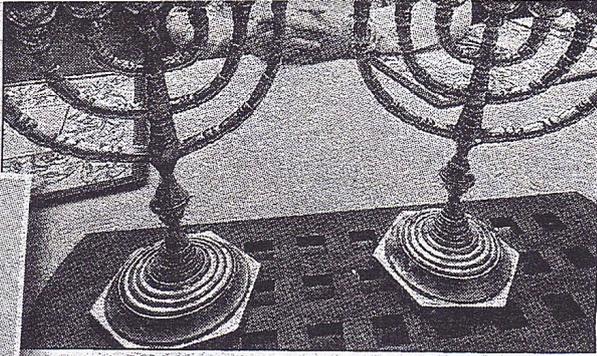
Ruben, of Atlantic Gastroenterology, was told the story of the menorahs and first suggested the family donate them to a local synagogue.

Then he suggested donating them to the Holocaust Museum in New York City.

Dr Ruben has taken charge of ensuring that donation happens, but no word has yet come back



HISTORIC: Arthur South's granddaughter, Debbie Nuriney, pictured in front of the menorahs on her third birthday party in 1964



on whether the museum is interested. The donation would be made in honour of the victims and survivors of the Holocaust and of Mrs Menez's father.

"They have so many things," she said of the museum. "But, you never know."

The Menezes are not sure how old the menorahs are, though their craftsmanship and evidence of having been repaired suggest they were around long before war broke out in Germany.

They each have holders for seven candles, as opposed to the usual nine.

Mrs Menez was never told of many of the horrors her father saw during the war. She knew he served in a Pioneer corps – because at 29 he was considered an older soldier – and that he followed after the Americans went into Bergen-Belsen concentration camp.

She did, however, vividly remember what war did in England. She recalled how her father was sent back to duty after her brother was born in 1941, leaving her mother alone with two children.

"London was evacuated because the Blitz got so bad. Many children were separated from their

families, but my mother lucked out because she wouldn't let us go," she said of the bombings which pummelled her home town 71 times in 267 days.

"During that time there were no lights or street signs, everything was in darkness. The trains and the buses were barely working. I don't think my mother got to see too much of my father then, it was just too hard to get home."

Susan added the street signs and identifying landmarks had all been taken down in an attempt to confuse enemy forces.

As with all things, light came after that period of darkness.

Mrs Menez met her husband, an American serving in the Air Force, many years later. Francis, who served in the Korean and Vietnam wars, was stationed in Berkshire when he met his future bride.

"I went to the country with a friend of mine who was married to an American. I had never met an American before, never," Mrs Menez recalled as if it were yesterday of the meeting which resulted in a long-distance courtship and 54-year marriage.

"I always say I'm the biggest souvenir he took home with him," she said.



The Menorahs will be prominently placed in Ealing Synagogue

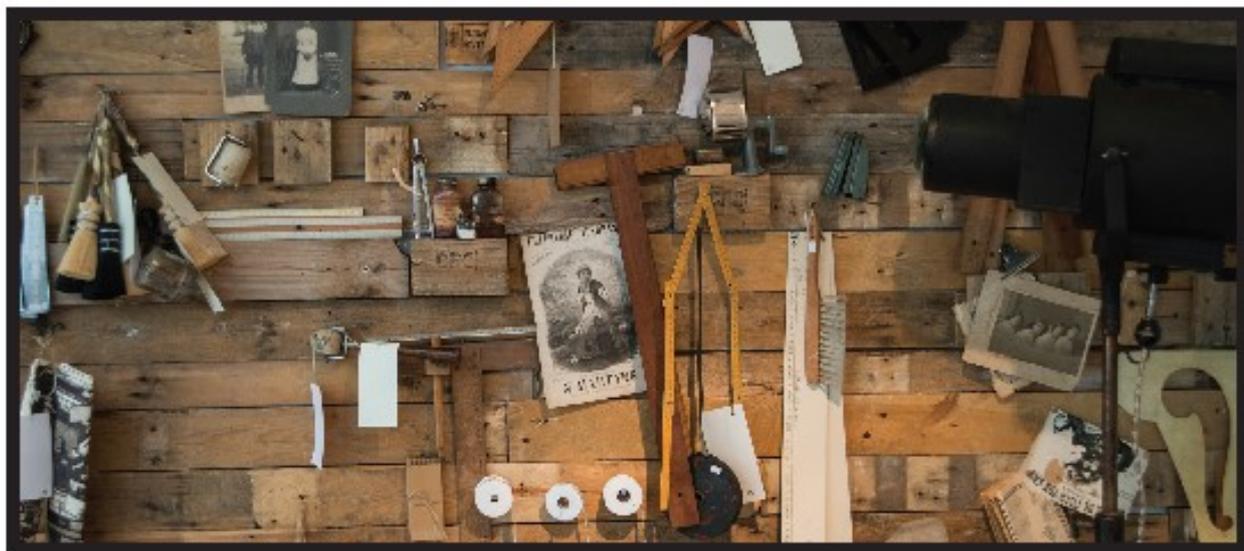
Dear Mr Neil Shestopal,
I am pleased that your congregation welcomes them and they will reside in the community near where I was born.
The prayers of your people die within them, we will never know the owners but they are in good hands now.
It was my husband's final wish to return them to the Jewish people.

Sincerely
Joan Menez

FROM DESIGN TO PRINT TO DELIVERY

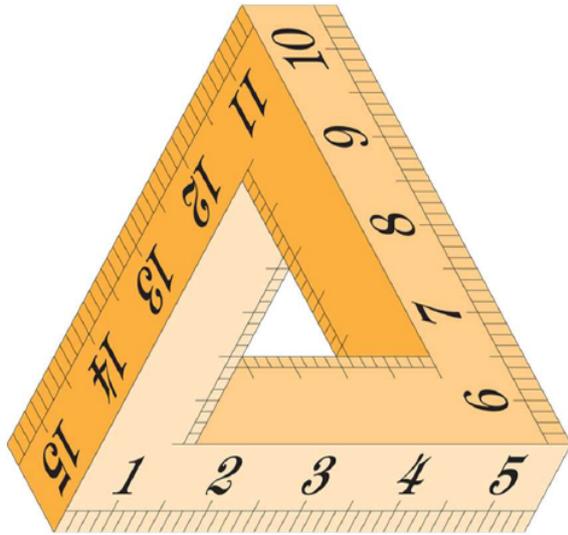
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MAZAL TOV TO

NEW BORN

Yvonne Caplan on the birth of a new great-grand daughter
Ruth and Ivor Gertler on the birth of a new grandson
Hilda Stern on the birth of a new great-grandson

BIRTHDAYS

Katy Barak on her 50th birthday
Sharna-Leigh Brookes on her 21st birthday
Manny Felberg on his 85th birthday
Daphne Gerlis on her 85th birthday
Marion Goldwater on her 80th birthday
Richard Goldwater on his 83rd birthday
Alan Klondar on his 65th birthday
Lilli Lerner on her 85th birthday
Arnold Livingstone on his 85th birthday
Ella Marks on her 80th birthday
Joan Michaels on her 85th birthday
Sybil Sabel on her 80th birthday
Peter Sabel on his 83rd birthday
Elaine Wein on her 65th birthday
Anne Wiseman on her 70th birthday

WEDDINGS

Yvonne Caplan on the marriage of her grand-daughter
Muriel Jacobs on the marriage of her grand-daughter
Joan Michaels on the marriage of her grand-daughter
Ilana and Menashe Tahan on the marriage of their son

ANNIVERSARIES

Richard and Marion Goldwater on their Diamond Wedding
Peter and Janice Sinclair on their Ruby Wedding

CONDOLENCES TO

Menashe Tahan on the passing of his sister Shulamit Tsadik z"l

Chag Sameach

From

Dawn & Neil Shestopal

Wishing the Ealing Community
and their families
A very Happy Pesach

Marianne and Ray Temple

Wishing the Ealing Community
Chag Pesach Sameach!

Ilana, Menashe and Margalit Tahan

Wishing all my friends in
Ealing Synagogue
a very Happy Pesach

Gail Sackloff

Hilde Stern and Family

wish the Ealing Community

A Happy Pesach

**Marion & Mike Gettleson
and Mark**

Wish all the Ealing Community

A very Happy Pesach

Best Wishes

from

Ann and John Curtis

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Tel: 020 8579 4894; Fax: 020 8576 2348
Email: office@ealingsynagogue.org.uk

SAVE THE DATE!

FASHION SHOW AND HIGH TEA

SUNDAY 14 SEPTEMBER 2014

EALING SYNAGOGUE

SUZANNE  BETTLEY james lakeland



Details will be announced soon.

Contact:- Marianne Temple : esevents@btinternet.com

Dates for the Diary

Tuesday 6 May 2014	Yom Ha'atzmaut. Ealing Synagogue will be celebrating this day. Details will be announced soon.
Tuesday 1 July 2014	The Jewish Experience Exhibition comes to Ealing Synagogue.
Sunday 14 September 2014	Fashion Show and Tea: Clothes by James Lakeland and Hats by Suzanne Bettley.
Guild Meetings	If you would like to help out "behind the scenes" please contact Joan Michaels or Joyce Frankal.
Ealing Community Lunches	Held every 6-8 weeks. Contact Alison Shindler-Glass for details.
AJR Meetings	First Tuesday in every month. Contact Leslie Sommer for details.
Israeli Dancing	From Tuesday 29th April 2014: Every Tuesday at 8.00 pm. Ealing United Synagogue, 15 Grange Road W5 5QN Every Sunday morning at 10.30 am Ealing Liberal Synagogue, Lynton Avenue W13 0EB Contact Judith Robinson for more information.
Shabbat Mevorachim	In the summer months (approximately from after Pesach to one month before Rosh Hashanah), every Shabbat Mevorachim (the Shabbat before Rosh Chodesh), Mincha services are held followed by a Seudah. Times are announced accordingly. Everyone is welcome.

PESACH 2014/5774 : TIMES OF SERVICES

Friday 11 April	Shabbat begins	7.36 pm
	Mincha/Kabbalat Shabbat	7.15 pm
Shabbat 12 April—Shabbat HaGadol	Shacharit	9.30 am
	Kiddush	
	Shabbat terminates	8.41 pm
Sunday 13 April	Shacharit	8.40 am
	Rabbi Vogel will be available in the synagogue for the sale of Chametz	Until 10.00 am
Monday 14 April —Fast of the First Born	Shacharit followed by Siyyum	8.15 am
	Latest time for eating Chametz	10.05 am
	Latest time for burning Chametz	11.33 am
	Yom Tov Begins	7.40 pm
Tuesday 15 April —1st Day Pesach	Shacharit	9.30 am
	Mincha/Maariv to be said at home	
	Candle lighting	8.51 pm
Wednesday 16 April—2nd Day Pesach	Shacharit	9.30 am
	Mincha/Maariv to be said at home	
	Yom Tov ends	8.53 pm
Friday 18 April	Shabbat begins	7.46 pm
	Mincha/Kabbalat Shabbat	7.15 pm
Shabbat 19 April	Shacharit	9.30 am
	Shabbat ends	8.59 pm
Sunday 20 April—Erev Yom Tov	Shacharit	8.15 am
	Mincha/Maariv	7.15 pm
	7th Day Yom Tov begins	7.50 pm
Monday 21 April—7th Day Pesach	Shacharit	9.30 am
	Mincha/Maariv	7.15 pm
	Candle lighting	9.03 pm
Tuesday 22 April—8th Day Pesach	Shacharit (includes Yizkor)	9.30 am
	Mincha/Maariv	8.05 pm
	Pesach ends	9.05 pm

